THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XX. Saturday, December 25, 1858. Price One Penny.

"THE SOCIAL EVIL."

BY ELDER E. L. SLOAN.

The most ardent admirers of modern civilization do not attempt for a moment to deny that demoralization and self-degradation hang like a fearful incubus round the neck of the present social system; and while all their efforts are avowedly directed to crush it, still it grows and increases, seemingly and really fostered by its presumed opponents. Independent of any statistical information that could be adduced on the subject, it might be well to look at a few facts concerning it which our every-day experience confirms. While the ablest writers that a multitudinous host can produce are with startling vividity painting the alarming extent to which "the social evil" penetrates society, there is a painful lack of understanding as to the causes which produce it and a miserable deficiency of ability to point out a sufficient remedy for the evil. In every phase of society it grows and is fostered, and those of the unthinking masses who follow blindly the precept or example of their leaders look with carelessness on the warnings held forth in almost every broadsheet issued from the press and the solemn tones in which it is denounced from every pulpit, while the chronicles of the present reveal the truth that too many of the warners themselves are often participators in the denounced evil. In the gorgeous saloons of the noble and the low hovel of the pauper, in the magnificent streets and fetid slums of the cities, and amid the picturesque and beautiful of nature's loveliest scenes, the same spirit of lewdness and concupiscence reigns, and misery, disease, general demoralization, and premature death are the results of its workings. Woman is formed loving and confiding, and organized to be led by man and guided in the holy path that leads to future exaltation. She can bless and cheer him by her presence and her smiles, while her sympathies will soothe his troubled spirit. She is like the gentle moon that sheds her silvery light over arid plains and desert wilds, giving a hue of beauty to the barren wastes of nature, and crowning the rugged peaks and sterile tracks of life with a flood of tender loveliness. Under the guidance of a noble lord striving to magnify his manhood, she becomes all that God and nature designed her to be; and, filling up the measure of her creation, she presides with dignity and virtue over the posterity of him whom she owns as guardian and head, circling his brows with a halo of purity and happiness, ever increasing and shedding a bright lustre over his progressive career. The poet has said—

> "O woman! in our hours of ease,
> Uncertain, coy, and hard to please,
> And variable as the shade
> By the light quivering aspen made;
> When pain and anguish wring the brow,
> A ministering angel thou!"

But when man abuses his power and

influence, and trains the tendrils of woman's virtuous and sympathetic affections downwards, making her the sport of his depraved passions and the plaything of his hours passed in obscenity, crushing the growing purity of her virgin heart, and dragging her from under the sensitive robe of maiden modesty, garbing himself with a semblance of love, the better to accomplish his hellish purposes, and then hurls her forth upon society, stripped of all that makes woman loved and lovely, and covered with disgrace and wantoness—a pest and a curse, with her fountain of holy sympathies and affections tainted and turned from its natural channel,—upon him be the everlasting stigma and punishment, but to her the melting drops of pity and the outstretched arm of protection.

Abolitionists and philanthropists discourse eloquently against slavery in all its forms, and enlist the sympathies of the benevolent in favour of the darkened descendants of Canaan, as they paint the auction mart, where human flesh and blood is sold to the highest bidder. But here is an auction mart ten thousandfold worse, where the bodies and souls of earth's fairest daughters are disposed of to the most worthless of men, who pay for their precious purchase with the bogus coin of false promises and heartless vows. To paint the misery thus entailed upon many a happy family would be useless, as there are too many, alas, who know it by painful experience.

The family relationship is the foundation of society. From families spring tribes, and from tribes nations. When the family relationship is preserved pure and unsullied, happiness and a healthy condition of mind and body are its results. When the purity and proper tone of families shall be universal, the same state of things will exist in nations, and universal happiness will prevail. This truth the servants of God have been engaged in propagating ever since society became corrupt; and in these last days the inspired Priesthood of heaven is endeavouring to lead mankind to a knowledge of it, that righteousness and purity may extend through the earth, and the blessings of health and happiness be enjoyed by all the human family. But when the purity of the family relationship is destroyed, then farewell to all that makes life desirable. Vice, growing apace, stalks abroad with giant strides, and covers the earth with all kinds of corruption. While the revelations of the past point with unerring finger to the truth that iniquity would increase till the cup of abominations would overflow, Christendom, professing a belief in these same revelations, has followed in a course to fulfil them. Blind to the end for which man was created, pietists vainly endeavour to chain the affections and dry up the current of noble passions bestowed for our exaltation, but instead thereof have deepened the channel of vice; and the impulses of nature, forbidden to flow in their natural course, have necessarily turned in an opposite direction, and, corrupted at their fountains, have flooded the world with an ocean of misery and wretchedness.

The social moral polity of Christendom would affix an indelible blot on the fairest world that ever rolled from the hands of the great Creator, which would shrink beneath the accumulated load of woe which such polity would produce. That polity has blighted the fairest hopes, crushed the holiest susceptibilities, withered the noblest affections, and poisoned the very spring of existence. That polity, which punishes a man for obeying the first grand law of God, licenses dens for the prostitution of everything virtuous and pure in the weaker portion of humanity, and pays its religious teachers with the harlot's hire and the price of thousands of souls annually consigned to the yawning abyss, leaving a degraded population behind, where the ennobling, peaceful, and glorious fruits of the Gospel ought to be strewn. It is vain to write and talk with horrified feelings of the monstrous growth "the social evil" has attained to, while a polity exists that permits the gratification of the basest and most damnable desires which the human heart is capable of devising, while its abettors wink at the monstrosities of the premature *roue* or the hoary-headed libertine, and then, when his rotten race is run, consign him to a "Christian" grave, in the "*sure and certain hope of a* GLORIOUS RESURRECTION!"

That such is the condition of things requires no arguments to prove, as the facts are patent to the eye of every observer; and the man who does not know the truth of this is moving about with eyes shut to these stern and startling facts, which are written in the laws, woven in

the lives, and seared in the hearts of the nations of Christendom. Thus, then, while a polity exists that permits the seducer to walk abroad and be hailed with the welcome of society, that compels injured honour and virtue to be satisfied with a few paltry pounds, and suffers prostitution and adultery to run riot through the land, Christendom must expect "the social evil" to continue and increase; and as the polity saps at the foundation of family relationship, the whole structure of society must tremble beneath its attacks.

When "the dispensation of the fulness of times" was opened, and the everlasting Gospel had begun to take root amongst the honest in heart, God, in his mercy, pitying the degraded condition of mankind, revealed anew a plan by which the curse might be removed in obedience to the principles of nature, reason, and righteousness. But hoary tradition, blind to the fact that all the evils summed up in the expressive phrase, "the social evil," was produced by "changing the ordinances" of heaven, raised the frenzied cry of "Licentiousness!" "Abomination!" Yet the celestial law of marriage was hailed with joy by deep-thinking men and women, who loved purity and yearned for a knowledge of how the mighty avalanche of vice might be arrested, mankind restored to a healthful condition, and virtue be honoured and its growth fostered among the citizens of the world. Like every great plan revealed for the advancement of worth and the redemption of the earth, it met with the bitterest opposition from narrow minds too contracted and impure to see its beauty and utility, and from those rotten-hearted wretches who were too corrupt to abide its purity. But among the wise and the good it was hailed as the renovator of society, the restorer of blessings and privileges lost, and the mighty engine in the hands of God and his servants to cleanse the issues of life and drive all the misery and disease produced by their corruption to the nether abyss. It is but among a few, however, compared with the many, that this is understood and acted upon; for the baneful evil exists and grows, and will grow till the cup of abomination is full, when God's wrath, no longer held back, shall dart swift destruction upon those who have "tranagressed the laws, changed the ordinance, and broken the everlasting covenant." Meantime, it ought to be the aim of all who love purity and righteousness to "shun" as a pestilence the very "appearance" of this monstrous "evil," to shrink from the touch of the seducer of youthful innocence and virtue, to shield and foster the growing virtues and affections of youth, to teach by precept and example true principles of purity and holiness, and flee from the plague-spot of prostitution and lewdness.

Day after day are the fairest of earth's lovely daughters given up to the maw of the devouring monster; allurements of ease, dress, and pleasure are held forth to entice the weak and unwary; and in the hamlets of the land, in the quietest of rural retreats, in the emigrant ships steering over the trackless watery waste, as well as in the crowded cities of the earth, where vile procuresses are ever busy plying all their nefarious arts to accomplish their hellish designs, unprotected female purity is surrounded by insidious and seducing foes.

Nowhere under the blue arch of heaven are virtue and purity fully recognized and honoured, save in the mountain home of the Saints of God, under the protecting *ægis* of the Priesthood of heaven. Outside that secluded spot, the condition of society is awful indeed. Well and truthfully did an Apostle of old describe mankind as they now are. Looking forward with prophetic eye to the day we live in, he said that men should become "lovers of their own selves, unthankful, unholy, without natural affection, incontinent, fierce, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, creeping into houses and leading captive silly women laden with sins and led away with divers lusts." Husbands are even base enough to sell the honour of their wives, and fathers to barter their daughters' virtue. Priests, too, are degraded enough to take them and their vile accomplices by the hand; for money, at once the god and the curse of the world, can shroud in silks their rottenness and cover up their manifold sins. But there is an eye that discerns their most secret actions, an arm that is not shortened, and a voice that cannot be hushed. That voice has sounded through the length and breadth of the land—calling upon the virtuous and honest to flee, like Lot of old, and look not back,—to gird up their loins

for the journey and flee into "the wilderness of the people." That eye has sought out a hidingplace for his people, that they may be shut up when the avenging angel passes through the land—that, caverned in the secret chambers of the Almighty, the overflowing scourge may pass over while they are in safety. That arm is stretched out with thunderbolts of wrath and indignation to hurl on the wicked and ungodly and cleanse the earth from the pollutions of the "mother of abominations."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 809.)

[April, 1843.]

Friday, 14th. Rode out to my farm and to the prairie, with some of the emigrants; sold twenty acres of land; and when I was again riding out in the evening, broke the carriage on the side hill, when we all returned home on foot.

I give the following speech entire, as copied from the *National Intelligencer*, as a specimen of the way the seed of Joseph are are being "wasted before the Gentiles:"—

"Speech of Colonel Cobb,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the U. S.

Brother: We have heard you talk as from the lips of our father, the great white chief at Washington, and my people have called upon me to speak to you. The red man has no books; and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of *writing*. When he *speaks*, he knows what he says. The Great Spirit hears him. *Writing* is the invention of the pale faces: it gives birth to error and to feuds. The Great Spirit *talks*. We hear him in the thunder, in the rushing winds, and the mighty waters. But he never *writes*.

Brother: When you were young, we were strong. We fought by your side, but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak: you can scarcely hear me. It is not the shout of a warrior, but the bewail of an infant. I have lost it in mourning for the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but *here* are our dead. Shall we go, too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have thought upon it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him and you, his child. But the Choctaw always thinks. We want *time* to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind. But the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain, and you would give us land.

Brother: Is this *truth?* But we believe, now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small: their shadow scarcely reaches to your knee. They are scattered and gone. When I shout, I hear my voice in the depths of the woods, but no answer-

ing shouts come back. My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother (William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners,) stands by your side."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 25, 1858.

THE CLOSING YEAR.—Another of Time's cycles is nearly run. A dying year is throbbing its last pulses and heaving its expiring breath. Such events roll solemnity of thought over the reflective mind; and at such periods, the man impressed with eternal things seems to hear the voice of God demanding an account of the past, and to the prophetic soul is whispered foretellings of His future purposes.

There are cycles of being as well as cycles of time—such as the pre-existing, the probationary, the intermediate, the resurrected, the immortal, and the eternal. From the pre-existing to the eternal states, these again, doubtless, have all their divisions. Each cycle of being leads into its relative one, and that relative one is determined by the direction of those preceding. What, then, is the character of the courses which each of us have made since our pre-existing state began, and in what direction have those courses been? What has been the *past* of each one bearing the name of Saint? What cycle of being is the life of each now marking, and what is the relative one to come? The answer to the question concerning the future is dependent on those of the past and present. We all continue from the point last reached. The unfoldings of being are harmonious, and states and spheres are marked out in progressive order. We cannot bound from the first to the last, overleaping the intermediate courses marked out for our development; for each merges into the other and answers to those preceding, and the past and the present become embodied in the future. The question as to the various courses of each Saint since being first began is indeed an important question; for it involves their past and present standing before God. It asks concerning the growth of the soul, and demands of all in what course they are moving towards the confines of eternity. The closing of another year brings home these questions and considerations; for it is in the yearly cycles of this life that the circles of our probation are made, and the dying year speaks of the period when the probationary course of each will end.

Time channels into eternity, bearing on its tide the events of its reign. In that fathomless abyss, years and months, weeks and days, hours and moments are drowned. Not so with the events and acts of time. On the bosom of eternity they are received and borne onwards; and when we reach its shore, the acts and the events which each has helped to form will be floating on the boundless deep. Nothing will be lost, but will be found naked and single, or embodied and compounded. What acts and events, then, have our readers cast on the tide of time? They will find them when they reach the eternal state.

Again, time may be considered as the blank volume of the world's probation. Ages and years give space for the chapters, months and weeks for the paragraphs, days and hours for the sentences, and minutes and seconds for the words and letters. Mankind collectively write that volume. The Creator has given this blank volume to his creatures to be filled up and written with their lives and acts; and when com-

pleted, it will be a world's history. Each member in the family of worlds during its probationary term, supplies a volume, and the Gods place them in the archives of eternity, to form a *universal* history.

Again, each man has a probationary volume to write. His life is the subject, and his acts are the fillings-in. And here will be shown the quality, activity, power, compass, and character of every man. The lives of many supply bad subject, and are barren of events; their acts make poor narrative, and their paragraphs, sentences, general construction, and style are mean and unworthy. It is only the few that write their probationary volumes acceptably in the sight of God. How are the Saints writing theirs? Let each ask the question, How am I writing mine?

During the past year we have endeavoured, by the assistance of God, not to unworthily write our part. The Saints have truly done the same, and in the closing period of the year we feel to say, Well done, good and faithful ones! May your works be received and blessed of the Lord!

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE PASTORATE.

22, Ravensworth-st., Bishopwearmouth,
Sunderland, November 18, 1858.

President Asa Calkin.

My dear Brother,—I embrace the present opportunity of reporting the condition of this Pastorate.

The President of the Durham Conference, Elder R. H. Hodson, is doing very well. He is quite attached to his present field of labour, and is much esteemed by the Saints under his watchcare.

The Saints are doing their best to keep pace with the times, and their works bear testimony for them. The fact that their book debt will in all probability die with the present year speaks volumes in their favour.

Newcastle-on-Tyne Conference is not one whit behind in point of improvement. Elder George Reed, who presides over this Conference, has accomplished a good work. Confidence and good order are greatly increased, and everything betokens an increase of good works.

The Saints are in good working condition, and feel well towards their brethren who labour among them. The book debt is large; but, in comparison to the amount due at the beginning of the year, it is only small now. No stone has been left unturned by the Saints to meet the calls which have been made for the advancement of the work. The brethren here have suffered more for want of employment than in any other part of the Pastorate.

Carlisle Conference has been blessed with the labours of Elder Henry Hobbs. He has presided there to good effect. The Saints are attached to him, and are very desirous that they should be favoured with his presence among them for another year. The wages there are proverbially small; consequently, the amount of means which is raised for any purpose is not much. A better feeling has gradually increased among the Saints, and I have every reason to believe that this improvement will continue.

I am happy in being able to say that the Presidents of Conferences and Travelling Elders are united with me in seeking to roll on the cause of truth; and so far as I can judge, it is not a union merely from our relative positions to each other, but a union such as the Spirit of truth begets.

In conclusion, I have to say that the Priesthood and Saints of this Pastorate have the utmost confidence in yourself and Councillors. The complete reformation which has been brought about in every department of Church business has given the Saints a better relish for the Editorials of the *Star;* and thus their attention to the counsels of the Priesthood is becoming greater.

Ever praying for the continued welfare of yourself and the brethren with you,

I remain yours truly,

THOMAS WALLACE.

PASSING EVENTS.

General.—A fierce theological warfare has lately been raging in the old city of Ely between the Puseyite and "Evangelical" parties of the Established Church. Arrests have been made of 15 members of a secret society in Ireland, whose object is declared to have been the invasion of the country by American filibusters. Great anxiety reigns in the Austrian cabinet concerning secret societies of the disaffected in that country. There is still great political fermentation in Lombardy. The Sacred College at Rome has prohibited for the future Christians entering the service of Jews. Mount Vesuvius is again in full eruption, presenting night after night scenes of awful grandeur. New fortifications are about to be made at Venice. A fight has taken place near Damascus, with a horrible slaughter of the Mutualis, a Syrian tribe, by the nomades. At the Cape of Good Hope, political affairs are in an unsettled state on the frontier; robberies are considerably on the increase, and the smallpox continues very virulent, carrying off large numbers of the population: an attempt has been made among the Kaffirs to levy war against her Majesty.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we *remember*, that makes us wise. All this is simple, but it is *worth remembering*."

Largest Island.—The largest island in the world is Australia.

Temperature of Ice.—Water becomes ice at a temperature of 32 degrees.

Geysers.—In Iceland, one hundred geysers or boiling springs are found within a circle of about two miles.

Capability of the Eye.—The hundred-thousandth part of a grain of gold may be distinctly seen by the naked eye.

Malleability of Gold.—Gold is of such a malleable nature that one single grain of it may be beaten out so as to cover 52 square inches of surface.

Mourning Colours.—In Europe, the mourning colour is black; in China, white; in Egypt, yellow; in Ethiopia, brown; in Turkey, blue or violet.

Volcanoes.—There are about 200 volcanoes in activity. In Europe there are but three,—namely, Vesuvius, in Italy; Etna, in Sicily; and Hecla, in Iceland.

Heaviest and Lightest Substances.—Platinum is the heaviest known body, and hydrogen gas the lightest; the former being 430,000 times heavier than the latter, bulk for bulk.

Parts of Speech.—The nine classes of words called grammatical parts of speech are—articles, nouns, adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and interjections.

First English Duke.—The first English Duke was Edward, Prince of Wales, commonly called the Black Prince, who was created Duke of Cornwall in 1335, the 11th year of Edward the Third.

Artesian Wells.—The excavations called Artesian wells were so named from the French province Artesium (now Artois), the district in which wells of this description were first formed in Europe.

Alexandrian Canal.—The Alexandrian Canal, which was made 606 years before Christ, and which was 50 miles long and 90 feet wide, was excavated with hoes, the soil being carried away in baskets.

Primary Planets.—The eight primary planets of the solar system, ranged in the order of their distance from the sun, and commencing with the nearest, are—Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.

Compound Metals.—Brass is a mixture of about two parts of copper and one of zinc; bell-metal is composed of about four parts of copper and one of tin; bronze is a mixture of copper and tin, the proportion of tin being less than in bell-metal; German silver, or white copper, sometimes also called argentan, is a mixture of two parts of copper, one of zinc, and one of nickel; pewter is a mixture of one part of lead and twenty of tin; Britannia metal is a mixture of tin, lead, copper, and antimony; type metal is a mixture of antimony and lead; galvanised iron is iron coated slightly with zinc.

VARIETIES.

A HINT.—A fond husband, in writing to his wife, commenced his letter with "My *dearest* Maria." In her reply thereto, she desired that he would forthwith mend either his *grammar* or his *morals!*

THE WAY ASTRONOMERS DO IT.—"Ike," said a rusty old heathen of the desk, "how do astronomers measure the distance to the sun?" "Why," replied the young hopeful, "they calculate one-fourth of the distance, and then multiply by four." The desk-worm fainted.

A MATRIMONIAL HOBBLE.—The *Burlington* (Iowa) *Hawk Eye* refers to a lady in that vicinity as having, by marriage, got into the singular relation of sister-in-law to her father, aunt to her brothers, sister to her uncle, daughter to her grandfather, and great-aunt to her own children.

TAKING HIM AT HIS WORD.—A Methodist and a Quaker, having stopped at a public-house, agreed to sleep in the same bed. The Methodist knelt down, prayed aloud, and confessed his catalogue of sins. When he had risen from his knees, the Quaker quietly observed, "Really, friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee."

FORMALISM.

(Selected.)

"The oracles are dumb;" the mercy-seat
Lacks the shekinah; "Pan the God *is* dead;"
All vainly Christless temples echo tread
Of many people; vainly priests repeat
Word-creeds which have no meaning, vainly kneel
To vacant shrines, and lift dull eyes, and pray
In measured tones, at stated times, each day,
And mouthing ape an awe they do not feel.
These creeds had once a meaning, and the shrines
A holy Presence; and true priests have died
For this dead faith, and nations have defied
All persecution. Now the lifeless signs
Alone remain. Will God the soul restore?
Or shall this church decay, a corpse for evermore?

MONEY LIST, NOVEMBER 15—DECEMBER 10, 1858.

	£	s	d
Richard Provis (Cape of Good Hope)	20	0	0
James Oakey (per J. Cook)	5	0	6
John Mellor (per do.)	2	10	0
Thomas Birt (per do.)	3	12	0
William Jefferies (per G. Teasdale)	3	17	4
Willet Harder (per do.)	7	6	0
John Kessel (per do.)	5	3	7
Thomas Clarke (per C. W. Penrose)	4	2	3
Thomas Smith (per do.)	1	14	10
Lewis Bowen (per do.)	4	13	2
James Rogers (per G. D. Keaton)	3	9	2½
William Moss (per do.)	3	0	0
Charles Astle (per do.)	0	17	0
William Brownlow (per C. F. Jones)	12	8	2½
William Shires (per do.)	15	13	0
William Halls (per do.)	6	3	7
William Carnie (per do.)	3	11	5
E. L. T. Harrison (per J. D. Ross)	79	0	10½
John Hunter (per J. McComie)	5	9	2
John McComie	5	4	2
Carried forward	192	16	3½

	£	s	d
Brought forward	192	16	3½
A. N. McFarlane (per J. McComie)	3	0	0
William G. Noble (per W. Budge)	19	5	8
Henry Brown (per do.)	2	8	8
John Clarke (per do.)	5	8	7
Samuel Carter (per do.)	1	18	11
Edward Oliver	15	0	0
W. H. Perkes (per E. Oliver)	4	4	0½
M. H. Forscutt (per do.)	1	8	0
Edwin Scott (per W. Bayliss)	9	17	10
T. A. Jeffery (per do.)	8	8	4
William Ajax (per B. Evans)	22	16	1½
John Davies (per do.)	5	6	6
Edward D. Miles (per do.)	1	15	9
Thomas Rees (per do.)	7	14	4½
Thomas R. Jones (per do.)	0	15	0
William B. Child (per T. Wallace)	3	4	5
R. J. Philp (per do.)	11	1	8
Henry Hobbs (per do.)	1	15	0
	£316	4	5

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